

# ADAHOONILIGII

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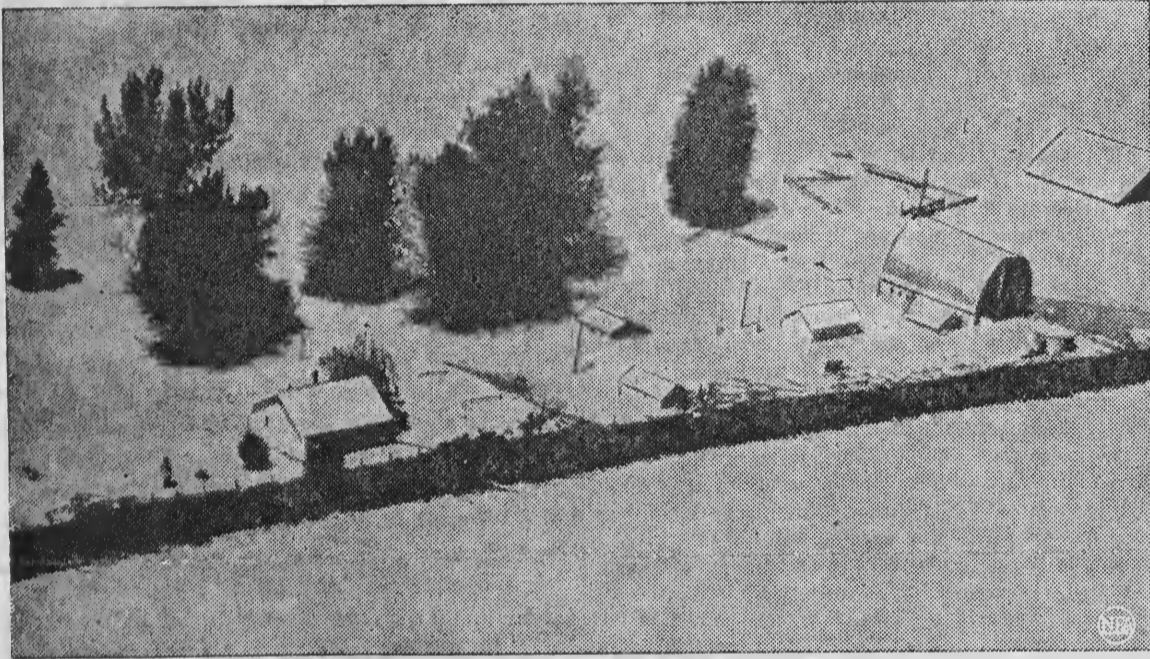
WINDOW ROCK, ARIZONA

JULY 1, 1948

## KIN HAAL'ÁÁ NT'ÉÉ' TÓ BIK'IJI' DEÉGIZH JINÍ

'Oregon hoolyéego náhásdzooígíí łahgo Vanport hoolyéego kin sinil nt'ée' bik'iji' tó déegizhgo Bilagáana lq'í tó 'ábisdjíd ha'níigo baahóone' ní'.

Bilagáana ła' Calvin Hulbert wolyé, 'éi 'áníigo díí kin haal'áhígíí bikáa'gi chidí naat'a'í shít naat'a'go tó bich'qáh dá'deest'in shináát déegizh ní jiní. T'áá hooshch'í' dá'deest'in yéé t'óó yáájiighaz nahalin tó déegizh dóó kinhaal'áhqá bitah góyaa tó dah neeztí ní jiní.



T'áadoo hodiína'í tó de 'adínées'qad. Chidí naa'na'í da t'áadoo le'é bee naa'ajiiníł nahalingo kin naaznil yéé naa'ahiyeed níigo yaa halni' jiní.

Bilagáana hastiin léi' dó' kintah góyaa tsinaabqas yázhí 'áłchíní naaki yíi' síkéego tó biláqjii' bił joolwoł nt'ée' tó hak'idziłthaal. Díí tóhígíí 'éi 'atkéé' dayílk'ool nahalin lá yódah-déé' jinił'íigo níigo yaa halni' jiní. T'áá 'ahil-k'oolgóó t'áá 'ákqó tóhígíí de 'anool'qat. Wónáásdóó neeznáadi 'adées'eez daats'í bíighahgo sil'í' jiní.

Kin t'ah doo tó bitah yígeehídi 'éi hááh-góó shíí' diné ch'ída'iijááh. Bich'í' jidoolgháashgo nahjii' bizhdóne' laanaa nisin ndi

doo bihónéedzqá da. 'Áko bikáa'gi chidí naa-t'a'í ch'ééh shít naanát'ah. Díí ch'ída'jii-jáhgo baa naanish dahaghánéé' 'éi t'áadoo bahat'aadí t'óó 'ahojíyóí t'áá 'ákqó tó hak'í dziłthaal. Díí k'ad kót'éego 'ánídí doo dó' łá'í ndi háádéé' da 'ayahoolnigóó kéedahoji-t'ínéé tó bik'ee nahoneesdzood dóó lq'í 'áhás-djíd níigo yaa halni' jiní Bilagáana yódahd'éé' chidí naat'a'í yíi'déé' bíínáátii.

Calvin Hulbert, an aviator who was flying over the city of Vanport, Oregon at the time the dyke broke, tells about the flood. He tells how a wall of water suddenly engulfed the city, tearing down buildings, and menacing the populace.



## NAABEEHÓ DINE'É YISNÁÁH NAHALINGO BAA NITSÁHÁKEES

Ha'a'aah bich'í' Missouri hoolyéego náhásdzooígíí biyi' Westminister College hoolyéego 'ólta' Bilagáana t'óó 'ahayóí 'ákwii da'ólta'. 'Éi shíí 'áníid ła' nda'iista'. Díí nda'iiłtááh yéedqá' Lók'aah Niteeldóó 'azee'íł'íní Salisbury ha'nínígíí 'áadi nda'iiłtáhígíí bich'í' hadíidzih bi'doo'niidgo baa 'átah 'azl'í'. 'Éi 'ákwii kóníigo haadzíí' jiní.

"Bee 'ééhodoozjii' biniiyé ha'át'íi da bee na'izhnítaah łeh. Ts'ídá 'éik'ehgo k'ad díí nłéi naasháhádi Naabeehó dine'é wolyéé léi' Wáashindoon baa 'áhalyq ha'níigo kéedahat'í'.

"Díí Naabeehó dine'é wolyé dishnínígíí tseebídiin dóó ba'aan d'íí' náahaiídqá' daats'í t'áá 'éiyá Wáashindoon ha'níinii 'ádaa bidee-t'q. 'Éi 'áádéé' t'óó yisnááh danil'í nahalingo hodideeshzhiizh. T'áá háiida bizaad da'ílinii łá' bich'í' dooleełgo bidziilgo bá hadoodzihii t'áá 'ádin. T'áá kqó kéyah bikáa' yizhchíinii bee bá haz'q ha'nínígíí doo t'áá 'aktso bee bá haz'q da. Díkwíigo 'atkéé' haz'q shíí baqah yit'íigo bá yátí'. 'Áko ndi "tax" daolyéego béeso ba'aan danéedéehgo ndahalyéhígíí 'éi doo baqah yit'í' da. 'Éi 'atah yik'é 'astá. 'Áádóó siláagogóó da lq'í ndaaskai. 'Áko ndi diné doo 'ílinii nahalingo baa ntsáhákees. T'áá bini'ídi lq'í baa dahojooab'í danil'íigo kéedahat'í'. Bee bich'í' 'anídahazt'í'ii haa shíí néelqá' 'áko ndi bizaad da'ílinii t'ah doo łá' ts'ídá yaa yinít'íh da.

"T'áadoo le'é kéyah bii' dahólonii yéé da haa shíí néelqá' bits'qá' doo béedahojooosin da. 'Éi 'aa 'ádahojilyq daho'di'níinii 'ádajit'í'.

"Ashdla'áadah náahaiídqá' Naabeehó naakits'áadah ndi t'áá bich'í'go baa dahojooab'í danil'í ha'níi ní'. K'ad t'éiyá neeznáadi miil yilt'éego baa dahojooab'í daazl'í', 'áko Wáashindoon ch'iyáan bá yisnilgo bitaa nda'ajih. 'Áko díí k'ad 'ashdla'áadah náahai yéé dóó wóshd'éé' béeso neeznáadiin dóó ba'aan 'ashdladiindi miil ntsaagíí bíighahgo Naabeehó dine'é bee bá nda'azhnish ha'níigo baa ha-ni'. 'Éi yéé lá háájí sil'í' lá t'óó 'il'í k'ad."

Díí k'ad kót'éego Lók'aah Niteeldóó 'azee'íł'íní Bilagáana da'ólta'ígíí yich'í' haadzíí' jiní. 'Áádóó t'áátqáqgóó saad nináanéist'í' 'éi na'nitin t'éiyá yee yáátłi'.

"Díí k'ad Naabeehó dine'é t'áadoo le'é tsxjiiłgo bá baa hwiinít'íigo náás kódoonłt'éé t'óó bił hodézyéelgo t'óó bił náás hoolzhish-ígíí 'éi doo yá'át'éeh da. Ha'át'éegi da t'áadoo le'é há 'ashja da'ale' ndi t'óó hoł ch'éhé-káahgo náás hwiidiłk'áahgóó biniiłt'a hazt'í'ii kónéelqá' nahalin yileeh. Naabeehó k'ad lq'í 'ákót'éego t'áá 'aktsojigo tsist'í' a hazt'í' nahalingo t'áadoo dadókáahjii' dagóó t'óó ti'dahooníh. Háálá 'éi 'aa 'ádahojilyq daho'di'níinii 'ádajiidzaa nahalin.

In an address at Westminister College, Dr. Salisbury expresses his views with regard to the Navahos.

## 'AZEE' YIDANIGII

By Lee Harvey

'Azee' yidánii k'ad tsosts'id náahaiídqá' atah yishqágo hodeeshzhiizh. Ndi doo yéigo yishqá da nt'éé'. Díí náahaiídqá' 'inda yéigo baa ndiisdzá, shqgh dahoo'a'go bee náadi-deeshdát sha'shin nisingo. Ndi t'áadoo shíká 'eelwod da. T'óó yóweh da 'ásdzaago, k'ad 'azee'ál'jidi sédá, Be'aldíla Sinil hoolyéedi.

Táá' náahaiídqá' t'áá 'iisíí t'óó 'ahayóí yíyáq'go shíł 'áhoodzaa. Ts'ídá daats'í hoł honiidoi yígíí bíghahgo. 'Áko t'áá 'aaníí ha-át'ihíi da hoł 'ádaat'jigo, diyin hoł halni' nahalingo dajiiłtse' łeh lá. 'Áko doo hojyáq-góogo t'áá 'iíłdji joosdlqad. T'áá 'aaníí diyin lá jiniigo. Ndi doo yá'át'éehii bine'déé' hólqó lá.

'Áko 'azee' yidájií haq shíł néelqá' nahaghá 'at'qá 'ádaat'éego bił hólqó lá. Ła' t'áá diné binahagha', dóó Nóoda'í binahagha', dóó 'éé' neishoodii baa hani' dó' ła' atah lá. 'Inda beehaz'ánii haa shíł néelqá' bił yanáa-áa lá. 'Áko baa dahojilni'go 'ádajini, Diyin God wolyéii ba'átchíní yóó 'aheeskaii yee bił 'éedahodoozjigo baa náhidookahii lá 'át'é ni dajinií łeh. Diyin God wolyéii díí 'azee' nihá niiniláii 'át'é dajiniigo baa dahojilni'. 'Áko ndi God Bizaad biyi'dóó doo 'ákóhá'nii da. T'áátá'í t'éiyá bee yisdá 'iildéehgo baa hani'. 'Éi Bihólníihii Jesus wolyéii. 'Éi k'ad shíł bée-hózingo 'azee' yidánii yóó 'adí'qágo, yá'á-t'ééh 'iinááji 'éediisdzá. 'Áko k'ad Bible wolyéii yínishta'go shíł bée-hózingo díí Diyin bizaad doo 'azee' yidánii bił 'ahidéét'i' da lá.

'Éi baq k'ad 'azee' daahsánii t'ah dóó 'atidanihiléehdqá' bits'á nánóhkáahgo yá'á-t'ééh 'iinááji 'éedookháah. 'Inda díí 'azee' yidánigii t'ah bee 'atah daateehii, háadi da 'azee' nihitah yígijgo ts'ídá t'áá 'awolí bee bits'qáji' jizhjee' łeh. Háálá doo nízaadgóó jiináa da dooleet lá. 'Áádóó díí 'azee'ígíí t'áá 'iisíí ch'jidi biníłch'i hwiłh yiléeł lá. 'Áádóó hanáá', doodaii' hatsiits'iin da yaa nidi-doodáát lá. 'Inda t'áá ha'át'ihii da haqgh dahwiidoot'aat, 'éi doodaii' diigis 'áhodoolíł. 'Inda ha'átchíní yich'j' doo dahóyáq da nida-haleeh.



Kwii naaltsoos yikáá' sidáhigii 'ániigo béesh bich'ahii ha'ninigii k'ad bik'ehodileeh yéedqá' Dághá Yilchijh ha'ninée dóó be'esdzáan chidí naat'a'í bee bił dah diish-kaigo Denmark hoolyéeeji' bił nishkai, dóó Spain hoolyéeeji' bił náánishkai ní jini. Díí kwii naaltsoos yikáá' sidáhigii 'éi 'ááji siláago 'atah niljii nt'éé' jini.

Mr. Lee Harvey is at present in the Albuquerque Indian Sanatorium. He has written the present article on the subject of peyate. He swrites as fallows: Seven years ago I began using peyote, and four years ago I began to use it intensively, in the hope of curing my disease with it. However, I merely became warse, and I am naw in the Albuquerque Indian Sanatorium. Three years ago, after eating a large quantity of peyate, I had hallucinations. It is like being drunk. Under the spell a person seems ta see something like gods wha talk to him. Unless one is on guard, he can't help but believe it; he'll say it's really amazing. But there's an evil back af it.

Peyateism is a mixture af several religions: the Navajo, the Ute and the Christian. And there are many rules in connection with it. They say that God gave us this medicine as a means for bringing back ta Him those of His children who had strayed away. However, I have found that the Bible does not say this. It tells of only one way to be saved, namely the Lord Jesus. As I naw know that, I have given up peyate, and have adapted the goad life. As I naw read the Bible, I know that it has nothing to do with peyote. Sa you that eat peyate, get away fram it and take on the gaad life before it injures yau. And stay away fram peyate meetings, for if yau use it you will not live long. It brings the devil into one, and it starts ta affect ane's eyes ar head. And it brings disease, or makes one crazy. And ane's children came out dull an account af it.



Kwii dó' náhookos bich'iji tó daálqad ha'ninée be'elyaa. 'Éi Vanport Oregon hoolyéedi 'áhóót'iid. Kintah góne' tó 'iigo'go kin 'ayóí 'adaniłtso yéé da naa'ayiiznil jini.

\* K'ad chidí naat'a'í hosiyoalts'jigii bilááh 'át'éego dadilwo'go 'ádaalyaa ha'niigo baa dahani'. T'áátá'í 'ahéé'iilkeedji' tsosts'idi neez-nádiin tsin sitqáqgóó nehelyeedgo 'ádaalyaa jini. Ła' 'ádaaniigo 'éi díí chidí naat'a'í t'áátá-hadí miil tsin sitqáqgóó nehejeehgo 'ahéé'iil-keed daaniigo yaa náadahalni'. Russia hool-yéedi 'atdó' t'áá 'ákót'éego chidí naat'a'í ła' 'ádayiilaa lá jini.

\* Siláago 'anáadahodilne' dooleet biniyee beehaz'ánii 'anáanályaaigii Wáashindoondi dah ndinibjijigii yee lá da'astjii' jini. Diné náhást'éits'áadah dóó naadiin 'ashdla'ji' ni-hool'áago béedáahaaigii siláago 'ádabi'dilne' dooleet jini. Siláago 'ádaho'dilne' baa n'idiil-dee' dóó yéigo k'ihineestah siljii'go shjii' tádiindi miil jilt'éego siláago 'ádaho'dilne'go náhi-diziid dooleet. Díí siláago 'ádaho'dilne'ígíí haiji' 'anáahoolzhiizhgo 'inda baa ha'aldéeh sha'shin.

\* 'Indins daniliinii tódiłhił bich'j' ch'idi-doot'áat ha'niigo k'ad Wáashindoondi baa náadahwiinít'j jini. Ndi 'éi keyah há ndahas-dzooigii t'óó'di t'éiyá da'jidlqá dooleet ha'ni jini. 'Áko ndi dooda daaniinii t'óó 'ahayóí yich'qágh ndiikai jini.

\* New Mexico dóó Arizona hoolyéego ná-hásdzooigii biyi' dó' k'ad díí 'Indins daniliinii naaltsoos 'ah'niłigii yee 'atah daniljii dooleet ha'niigo baa dahwiinít'j jini.

\* Bilagáana ła' Youngblood wolyée léi' Naabeehó bitahgóó naalyéhé yá naazdáhí da-nilinigii haa yidoosit biniyee Wáashindoondéé' bidi'dees'a' jini t'áá hahí. 'Áádóó shjii' 'éi ná-t'qá' yee naaltsoos 'anéidoo'nił. Díí Bilagáana łah 'ákót'éego na'askáa' jini diné yitahgóó. 'Íidqá' na'askáa'go k'asdqá' t'áá 'altsogo naal-yéhé yá naazdáhí yee yich'iji niljigo yee naaltsoos 'anáyoo'nił ní jini.

\* Bilagáana 'at'éed léi' béesh nt'i' kq' na-atbqqsii yikáa' ndadilwo'ígíí yikáa' naanéé nt'éé' kq' na-atbqqsii bik'i ch'élwod jini nizdil-t'é t'áá ch'ééh bich'j' 'ahizhnoolchéetgo. Kq' na-atbqqsii 'altso 'eelwodgo 'at'édeé náhidii-tah jini. Biniits'gi t'éiyá ha'át'ii shjii' 'alts'íi-sigo bizhgish lá jini.

\* Tónteel wónaanídi 'Arab dine'é dóó Jews dine'é yil da'ahigá ha'niigo baa hani' yéé k'ad-éé k'é náhadleeh jini. Bini' baqgh dah naaz-qáqgóó shjii' t'éiyá k'ad yaa ndaat'j.

\* Keyah United States wolyéego bikáa' kéé-hwiit'inigii 'ashdla'go 'aháádzo 'ákqó 'Indins yindaalnishii binant'a'í naazdá. Nihí t'éiyá dí'ígíí wolyéego biyaa shiijaa'. 'Éi Phoenix hoolyéedi nihinant'a'í nihá sidá. Díí ndahas-dzooigii ła' k'ééda'doolchxqot ha'niigo k'ad baa hwiinít'j jini. Naakigo 'éi bini' t'áá 'ákó-t'ée dooleet ha'ni jini. 'Éi náhookos bich'iji náhásdzooigii. Phoenixdóó dí'ígíí wolyéego náhásdzooigii 'éi 'atah k'éé'doolchxqot ha'niigo baa hwiinít'j jini.

\* Kóhoot'éedqá' Naabeehó dóó Kiis'ánii bee bá nda'doonish biniyee béeso djii' di miil nitsaaigii bíghahgo Wáashindoondéé' bá ch'i-deet'q. K'ad t'áá 'ákóniłtsogo bá ch'ináádee-t'ah ha'nii nt'éé' k'ad 'inda hastqádi miil nitsaaigii dóó náá'átnii'go bá ch'ididoot'áat ha'niigo t'ah baa hwiinít'j jini.

\* 'At'éed 'alts'íi léi' łjii' 'atchozhgo yaa naagháa nt'éé' łjii' bijaa' na'iidiłthazh jini. Jichago hamá baa njilwod dóó 'azee'íł'ini bi-ch'j' bił njiskai jini. Tsxjii'go bijaa' yéé bá hádadoh'jii' ha'niigo ła' 'ákqó ninájisdzáa ní-t'éé' 'at'éed bijaa' yéé t'áá 'ákqó t'oh bii' si-láa lá jini. 'Áádóó 'azee'íł'ini baazhniláa dóó 'at'édeé yinéidiłtkad jini. Yá'át'éehgo binidi-niisqá dóó k'ad yá'át'ééh násdłjii' jini.

## ADAHOONILIGII

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Robert W. Young .....Editor  
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### BÉESH BAAH DAH NAAZNILÍ HAAZAAD DÓO DA'ÍLÍ NIHI'DI'NÍ

By Maxwell Yozzie (Tubo City, Ariz.)

Díí Tó Naneesdzídi 'álah 'azl'ígíí baa dahwiinist'jidi, yaa yádaáfti'ii diné t'óó 'ahayóí ndi t'áa kónishéí nahalingo 'át'é. Díí 'iisíí nílínií k'ad díí naaltsoos niteel ha'nínígíí nabik'iyáztí. Bik'iyáátiingóó diné díkwíí shíí hadahaasdzíí. 'Áko ndi t'áaáhájí' diné bíí 'anídaha'nééh. Díí naaltsoos niteel wolyéhí-gíí bik'ehgo 'ahodooníí, bizaad dah shijaa' dooleet'ii dóó bíhólnííhgo hadoodzih nílínií, béesh baaq dah naaznilí danilínií bíhólnííh dooleet. Háí binaaltsoos hólóq dooleet dóó haa néelt'e' dooleet dibé, jó ní. 'Áko 'éidíígií kwe'é nahonit'a lá 'akon.

Nléí yéedéé' béesh baaq dah naaznilí 'álya dóó yóshdéé' naaltsoos yah 'adayiiníí saad ndahaleehii, yah 'adayiiníí bizaad bik'i daasdzohgo 'ahinidéehii, nléí yóne'góó bitsi' yishtłizhii binant'a'í sídaágóó 'anáhiniidéehii' 'áádéé' ná't'áq'go doo 'énáhoodzjiih da. Kwe'é yígíí biniinaa diné béesh baaq dah sinilí jool-yéii hazaad doo 'íllígoó baa nitsáhákees. Hazaad ga' doo da'íllí da lá. Na'níle'dii ga' hólólnííh ho'di'níí lá, jó kódaaní. Díí t'áa níkéehoniit'jidi nt'ée' diné 'ákódí'niigo 'át'é, 'akon. Diné béesh baaq dah si'ánígíí nílínií kodóó 'íllígo niniilt'jii ndi, níláahdi nihá haadzihdi binaaltsoos saad bik'i shijaa' yéeni' bitsi' yishtłizhii binant'a'í bíí yah 'iinahgo doo nihá bik'i'diit'jiih da. Doo nihá bídí'niidzin da. Doo nihá ndiiltsóos da. 'Éí biniinaa doo báq'hilíí da nahalingo yaa nitsídaakes diné k'ad t'áa kééhat'jii nt'ée'.

Díí kóji Tó Naneesdzí binaa haz'áqgi kwáhá'niigo 'át'é k'ad. Ts'ídá lá haa níltso-go bíhólnííh lá diné béesh baaq dah naaznilí wolyéii. T'áa hazhó'ó díí diné ha'át'ii da biyaa hadoogisgi, bee naaltsoos 'ajíí'ahgo, jó kwe'é t'éiyá hólólnííh nihi'di'ní. K'ad diné 'ákódanihi'nií.

Dibé ninádeet'áq'áq'q' diné béesh baaq dah naaznilí hadaasdzí'ii bíhólnííhgo haadzíí. Diné t'áa ch'aa ha'át'ii da biyaa hagees nílínií kwe'é saad niníídee'ii díí 'índa 'íllí lá. T'áa 'éí t'éiyá 'íllígo bééhóziní. 'Aadóó 'éí 'adin. Diné bich'ohó'niigo ha'oodzí'go, diné ha'á-t'éegi da yee yá'át'éehgo doogáatgo, yee yá'á-t'éehgo kénááhát'jii dooleet'ii Wáashindoon wolyéii 'azhdoolwo'tgo bee naaltsoos 'eet'ah-gogo 'éí doo báq'h da'íllí da. Doo nihá bídí'niidzin da nahalin. Doo nihá nánééh da. Kwe'-íígií bee k'ad díídi naaltsoos niteel ha'nínígíí béesh baaq dah naaznilí t'áa yee hadahadziíh góne' diné ba'diit'aah dooleet. Naaltsoos bá dahólóq dooleetgi ha'nínígíí t'óó 'ánihi'di'ní.

T'áa ch'aa ha'át'ii shíí nihaa náanáyéé sha-shin. Ha'át'ii bee nihijáya nááhodiichíí. Díí k'ad 'ách'aa ha'át'ii da 'at'ch'jii nihoo'áat nahalingo bee nihaa nínáa'diildee'ígíí nléí John Collier neezdáa dóó yóshdéé' díidígií k'ad diné 'a'tso bíí béeedahózin.

'Éidígií biniinaa díí k'ad béesh baaq dah naaznilí doo bíhólnííh da nílínígíí, 'índa t'áa ch'aa t'áa naaki nílí nahalingo, t'áadoo hazhó'ó 'at'ch'ishdéé' biyeet'jii ha'át'ii da diné bich'jii tsxjłtgo kódaalne'go lq ha'nínígíí biniinaa k'ad diné doo nihoodlq'q da hazl'jii.

Wáashindoon bá nidajilnishii bitsi' yishtłizhii binant'a'í jílínií 'azh'q ts'ídá t'áa 'aaní-dí diné bich'jii hajoodzíí' ndi doo hwiidoodlq'q da. K'ad kót'éego 'át'é díí diné t'áa kééhat'jii nt'ée', kwíinízin, kóní. 'Ákohgo k'ad ha'á-t'éego bá k'ééhodoodq'q'go diné wolyéii Wáashindoon yá naalnishii Bilagáana bitsi' yishtłizhii yinant'a'í yá naalnishii woodlq'q ndooleet.

Jó kwe'é haa shíí nízadgi k'ad tsékooh nahalingo 'ahool'a, 'akon. 'Náyónaadéé' nihi-ch'jii yáji'fti' nahalin. 'Náyónaadéé' nihi-ch'jii yáji'fti'ígíí biniinaa doo ho'doodlq'q da. 'Áko 'áhoodzaa yígíí níláhdéé' yik'eh dadéez'jii'go, yik'eh ndadilniíhgo díkwíidi shíí 'áhoodzaaígíí binahjii' diné wolyéii Bilagáana bitsi' yishtłizhii binant'a'í bá nijilnishii, Wáashindoon bá nijilnishii doo hoodlq'q da.

Náaná nihi díí kóji béesh baaq dah naaznilí danilínií t'áa 'aaní nihi'hojilni' ndi, Wáashindoon hooleyéedéé' kóhodoo'niid nihijinií ndi doo hwiiniidlq'q da. Háálá t'qadi nihidi-néet'aa' 'éí bee 'át'é. Díí béesh baaq dah naaznilí danilínií nihá sinilígíí doo bi'doodlq'q da. Bizaad doo 'íllí da. Bizaad 'íllígo 'álya bijíí dóó yówehji' 'índa diné, Naabeehó wolyéii "Kóhodoo'niid, béesh baaq dah naaznilí kóda-díniid; kót'éego nihoot'q," díí t'éiyá bééhózi-nígo 'ahinidéeh dooleet. Bééhózinígo nléí bitsi' yishtłizhii binant'a'í bighan góne' 'ahinidéehgo 'áádéé' bik'i 'asht'ishgo, lq bee 'azl'jii-go nínáhátsóos dooleet. Jó kódzaa dóó 'índa 'iiníidlq'q ndiidleet. Kódzaa dóó 'índa bihoot'áat shíí 'índa diné t'áa 'a'tso yinízin dooleet. 'Áko ts'ídá haa níltso-go béesh baaq dah naaznilí wolyéii Naabeehó bíhólnííh, haa níltso-go

bizaad 'íllí. Díí Naabeehó béesh baaq dah naaznilí wolyéii bizaad 'íllí dooleet. Ts'ídá 'íllígo 'álya dóó 'índa yówehji' t'áa 'a'tso yaa yiníit'jii shíí 'íllígo baa hwiint'jii nílí dooleet. Doodago 'éí dooda. T'áa naaltsoos ch'éhé-níí bik'eh t'áq' 'anáhiniidééh, doo bídí'niidzjii' da. T'áa naaltsoos 'eet'ah bik'eh, wónáásdóó naaki da nínáháahadi t'ah doo 'énáhoodzjiih da ha'niigo k'ad kóq dahwéelzhísh, 'akon. Díí níléidéé' naaltsoos 'adahaas'nil yéé, diné t'áa 'iisíí bee bijáyah 'adidootatgo 'adahaas'nil danilí nahalingo hada'iisdz'í'ée, jó 'éí t'éiyá 'íllí 'akon. 'Áko nihi dóó bee k'iníidii'níí, yee diné náhiidoolnaakii, yee diné yá'át'éehgo dah náahididookahii bee naaltsoos 'ahi'níitgo, 'éí 'éí doo 'íllí da. "Naat'ah," nihi'di'níih. Jó 'ákwe'é bee 'át'é, jó 'akon. 'Íllígo 'ánihiijilaa-di, 'áádóó 'índa beelt'éego ha'át'ii da ho' baa nínáadeiit'jii dooleet. 'Íllígo ho' 'at'ch'jii yá-náadeiit'jii dooleet. Kónihi'di'niigo 'át'é, díí diné kéédahat'ínií kódaníhi'nií.

Here at Tuba City we have been discussing the General Grazing Regulations. We find that the Tribal Council is named as the body which will have the authority in connection with these grazing regulations. The question immediately arises: just what authority does the Tribal Council possess? We pass resolutions, and they are sent to Washington. There is a long delay, and the resolution is disapproved by the Commissioner, who often does not understand our problems out here. He seldom accepts our recommendations. It is for this reason that many of our people have come to consider the Tribal Council as worthless. Our people want to know how much authority our Council possesses. It often appears to us that the Commissioner approves most readily only those things passed by the Council which are injurious to our people. Our people have come to the point where they have lost faith in the Council, and the people will not believe the Commissioner even when he comes into our presence and speaks the truth. How shall we regain our faith in the Commissioner. It often seems as though he were talking to us from the other side of a chasm. He will not come across to us and do anything for us. Over and over our people have discussed the Council and the Indian Office, and they have lost faith in both. Our councilmen discuss various Indian Office plans with the people, but the people will not believe what the councilmen say. They feel that there have been too many plans which have been discussed to raise their hopes and then fail to materialize. When the word of the Council and Indian Office again becomes valid, our people will look to both for guidance. As it is now our Council passes a resolution and 2 or 3 years may pass before we hear anything about it.



# LAHGO 'AT'ÉEGO BEE 'IINÁANII BINIYÉ 'IHOO'AAHIGÍI 'AGHÁ 'ANÍLTSOGO DAOŁTSÓÓD

By Maxwell Yazzie (Tuba City, Ariz.)

Naabeehó nihi'di'níigo k'ad haa shíí ní-zahdégé' kééhwíit'jigo hodeeshzhiizhígíí, nílé-dégé' 'aadégé' baa hwiinít'jigo hoolzhishii doo hasht'eonééh 'át'éégóó baa hwiinít'j. Dibé t'éiyá baa hwiinít'j. Ts'ídá t'áá 'éi t'éiyá ndi-neelwod. Bitá' jílínii t'áá bitá'ági 'át'éego ndahojilni'ígíí biniinaa doo yá'ashóg da. Doo hasht'édooníit da. T'áá 'éi t'éiyá bee 'iiná dajiniigo 'ahágah nízhdkah. 'Áko doo 'ákó-t'ée da nisin shí, baa ntséskeesgo.

Shí baa ntséskeesii 'éi bee 'iináa dooleefii na'aldoosh náboohyá niljii dooleefii hóló nisin. 'Ákohgo 'éidígíí 'ólta'ígíí bits'áqádóó 'iiná deetz'i' nilíinii díí na'aldoosh bee 'iinánígíí t'áá bee nítnéezgo bee 'iináa dooleefgo baa ntséskees shí. Shí díí t'áá sáhi sézínigi baa ntséskeesgo diné t'áá níkéehoot'jíd nt'ée' 'ól-ta'jii' ndoo'niit, ba'átchíní danilínígíí hastáq bináahai dóó hastá'áadah bináahaijii'. Jó 'éidígíí t'éiyá bee yisdá hóót'i' dooleef. 'Ól-ta'ígíí Bilagáana bizaad yidiizts'á'ígíí, Bilagáana be'iina' k'ehgo hideeznaadígíí, ts'ídá 'éi t'éiyá bidééfnii dooleef. 'Éi t'éiyá bee bi-káá' hááházt'i' niljii dooleef.

Díí dibé ha'nínígíí dóó na'aldoosh t'éiyá bee 'iiná ha'nínígíí, 'éi lá 'éi t'áá 'aaníí 'ákó-t'ée nt'ée' ndi ni. Jó k'ad 'éi doo 'ákót'ée da. K'ad t'éiyá diné wolyéii háadi shíí dayílnísh k'ad. Da'diits'a'ii háadi shíí dayíkááh, 'akon. Ba'átchíní danilíinii k'ad, t'áá biyázhí daniljii dóó Bilagáana bizaad yéedahósín. Nléí yéé-dégé' nihí'á' da'íniilta'dáq' 'éi doo 'ákót'ée da nt'ée'. Díísh jii diné wolyéii Bilagáanak'ehgo 'ihoot'aahgo, ba'deet'áqgo bee bá hoo'a' niljii-go ts'ídá t'áá Bilagáana 'ihwiidoo'át'ígíí ts'ídá t'áá 'áadi 'éedahósín k'ad 'átchíní danilíinii. Jó niha'átchíní'á' Bilagáana yitahgóó da'ót-ta'ii bee níbéedahoyoozjiih. Bilagáana ba'át-chíní yígíí ts'ídá yíneel'áqgo yéedahoojii. 'Áko 'éi 'índa High School daniljii'á' k'ad 'éi High School 'aktso dayífta'ii, 'átchíní kodóó Tó Naneesdizí dóó danilíinii Dook'o'ostííd bi-yaají Kin Lání hoolyéedi 'ífta' naaki. 'Áko t'áá 'átah Bilagáana yígíí yitisgo naaltsoos bá ncodahgo kót'eego ch'ihoot'á, 'akon. 'Áko díí bee ntséskees, dinéhígíí díí k'ad 'ólta'ígíí ts'ídá 'éi t'éiyá nihá yá'át'ééh, ts'ídá 'éi t'éiyá nihá bidziil. 'Áádóó binaagóó ha'át'ii da da-ha'nínígíí, na'aldloosh da daha'níigo baa yá-

daati'. 'Éi t'óó 'ádaat'é nisin. K'ad 'áko 'ól-ta' wolyéhígíí, díí 'ihoo'aahígíí ts'ídá 'éi t'éiyá bee náás honít'i' dooleef, bee náás diikah ni-sin.

'Áko díí Wááshindoon hoolyéedégé' béeso náhást'édiindi miil nitsaaígíí bíghahgo ndee-t'aah ha'nínígíí 'éi bini'dii ndidoot'áat. 'Áádóónee' ha'át'éego 'ádeit'jii dooleef. 'Áádóó díí niha'átchíní da'diizts'áq' dóó Bilagáana-tahgóó dadeeskai danilíinii jó bini' Bilagáana-tahgóó dadookah. T'áá kwe'é 'at'k'é'niit 'éi dooda. Díí k'ad 'éi t'áá kwe'é 'at'k'ínihiiniit Wááshindoon joolyéii. Díí niha'átchíní da'-diizts'áq' dóó níwohji' 'éiyá Bilagáanatahgo t'áá bí danízingo dah dahididookah. T'áá naanish bá dahólógógóó 'adahidookah. 'Éi yee dahináa dooleef. 'Éidígíí na'aldlooshii bee 'iiná ha'nínígíí yitsásk'ehji' ndoogáat. 'Ákoh-go diné na'aldoosh dah jooléefii, jó 'éi 'éi hání' kéyah díí náhásdzo hasání yígíí biyi' kéehoji-t'jii doo. Kodóó niha'átchíní danilíinii da'diiz-ts'áq'ii, 'índa Bilagáanak'eh dadeeskai 'éi níléi t'óó'góó Bilagáanatahgo háadi shíí naanish bá dahólógó shíígóó dahidookah. T'áá 'áají ba'átchíní náás deidoo'ish dóó t'áá 'áajik'ehgo náás dadookah. Ba'átchíní yígíí t'áá 'áají Bilagáanak'ehgo náás deidoo'ishgo, 'áadi 'índa nihíhígíí díí k'ad diné nihi'di'níinii Bilagáana hinánigi 'át'éego hini'náa dooleef, jó díídí 'íi-yisíí bíchq' hwíidéeni'. Díídííí 'agháago bí-chq' hwíidéeni'. Na'aldloosh ha'nínígíí 'éi t'óó 'át'é. 'Éi sánii, hastóí da k'ad bił ndajii-zhaazh. 'Íshjáq' shíí Bilagáana t'áá kééhat'jii nt'ée' na'aldoosh yee kééhat'j. Doo 'ákót'ée da, 'éi. T'áá díkwíí na'aldloosh deit'j. 'Áádóó 'éi daa shíí néeláq' ts'ídá t'óó da'diits'a-ígíí, Bilagáana 'ihoot'á'ígíí ts'ídá 'éi t'éiyá yee kééhat'j. Nihí lá 'éi haa niit'éego bíhwiil'áq'-ii, béehoniilzinii doo bee diilnfish da. Doo bi-k'eh 'ii'néeh da. Jó kwe'ígíí bee nanit'ago baa ntsídaahkeesii t'óó 'ahonohyóí diné nihi'-di'níinii. Doo nanit'agóó 'át'é, bíhoneestáq'-go. T'áá 'ánółtso bídadínóhtah t'áá níkéé-honoh'jíd nt'ée'. Dibéhígíí 'áłtsé bini'dii t'óó 'ákót'éego, 'ólta'ígíí t'éiyá ts'ídá 'aghá 'ánít-tsogo daołtsóód. 'Éi daołtsod dóó 'índa ts'ídá yéigo náásgóó niha'átchíní bá dah dadółhih niljii, jó 'áko 'ólta'ígíí bee 'iináa dooleef. Díí dibé bee 'iiná dadohnínígíí ts'ídá t'áá 'ákónít-tsogo bee 'iináago 'át'éego baa ntséskees shí.

# 'INDIN BINANT'A'I BAA HWIINIT'I-NÉE T'ÓO NI' KÓLYAA

John Collier wolyéhéé 'ats'á nádzáá dóó Bilagáana'á' William A. Brophy wolyéé léi' 'Indin binant'a'i ha'níigo nináánáltj. Díí ni-náánáltjii dóó t'áadoo ts'ídá binaanish ndínii-t'éhé bąqah dah hoo'a' hodoo'niid. 'Éi 'ákó-dzaago náánáta' William Zimmerman wolyéé léi' bíhólníihgo hodeeshzhiizh.

'Éi t'óó 'ákót'éego hoolzhiizh dóó wónáa-sii' Brophy wolyéhéé t'óó 'ats'áadeeshdáat náádoo'niidgo, háí lá 'Indin binant'a'i 'ádool-níit lá ha'níigo baa hwiinít'jigo hodeeshzhiizh. 'Indin binant'a'i dooleefii lq'í ch'ídabi'diist'á.

T'áá 'ániidigo 'índa kéyah binant'a'i J. A. Krug wolyéhígíí 'ániigo díí 'Indin binant'a'i'á' nináádooltéet ha'níigo baa hwiinít'ínígíí bini' 'áłtséed t'óó ni' kólyago yá'át'ééh díi-niid jini. Háálá Wááshindoondi bídahólníhígíí'á' naaltsoos bá 'anádahidoo'niit'ígíí bich'j' hoolzhish. 'Éi bąq' 'éi 'áají hazhó'ó 'éedahoo-zingo 'índa 'Indin binant'a'i dooleefii baa hwii-nít'jigo yá'át'ééh ní jini. 'Áko díí Zimmer-man wolyéhígíí bini' t'áá bíhólníihgo'á' háj' hazhó'ó 'éedahodoozjii' ní.

There will be no attempt to find a new Commissioner until after the election. Secretary Krug said that Mr. W. A. Zimmerman will remain as acting Commissioner until a new one is named after the election.

There is always extensive discussion regarding sheep raising as a way of life. In my estimation it is no longer the basis of a sound economy. I believe that education, with the learning of skills and trades which will enable us to find jobs, is the best replacement for our failing live-stock economy. There is no use in our continually discussing ways and means for patching up our old way of life so it can function just a little while longer.

Instead of spending all our time talking about sheep we should concentrate on education. Look at the educated people; they can go away someplace and make a living, and their children grow up speaking English. In school our children do as well as any other children. Two Navajo children from here went to High School in Flagstaff, and they made as good grades as other children. Our future lies in adequate education.

Give us this \$90,000,000 to spend on those things which are necessary for us. What is spent on education will be money well spent. And let's not try to hold our people on the reservation; let whoever can and will go to live among the whites. With education people can go wherever there is work wherewith to live. That is the kind of a change that is a real replacement for our old livestock economy. What we most desire to attain is a white standard of living. But we can't get anywhere on

(CONTINUED ON PAGE 6)



Náhookęjii tooh Columbia wolyéego nilínígíí bich'áqah 'aní'áá nt'ée' déégizhgo kin Vanport, Oregon wolyéego dah shijaa' nt'ée' yitah nágo'go Bilagáana t'óó 'ahayóí tó dabígháq' jini. Tó déégizh ha'nínéé 'éi kwii k'aa' yich'j' dah 'atsihgo bikáá'.

# DINÉ BIZAAD WÓLTA' CHOO'IINII

BY KENNETH FOSTER

K'ad t'áatá'í náahaiídáq' 'éé' neishoodii nishłįigo diné bitahgóó God Bizaad baa hash-ne'go nikidiyá. 'Áádóó diné bizaad wólta'gi dó' bína'nishtingo hodeeshzhiizh. 'Éi Tóta'-dóó 'éé' neishoodii Blount bił 'ásht'į. 'Áko t'áá 'íidáq' saad doo 'adaaniinii haa shįį néeláq' béeshétłizh. Háálá ła' 'adaaniigo diné bizaad bee 'ak'e'elchigi bihoo'aahigii t'áadoo biniyéhé da daaní. Jó ła' 'adaaniigo Wáashindoon nihá hoo'áatii 'inda yína'niłtinii t'éiyá daniidzin daaní. 'Áko k'ad t'áá Wáashindoon yá nidaalnishii ła' diné bizaad bihoo'aah yínda'niłtin hazłį, 'éi yéé dó' doo hoł 'anádaa'nii da.

Jó k'ad baa nitséskeesgo 'éi 'ákódaani-nígii da'oolch'įjdi, 'inda 'ak'ee dadiniihii 'ádaani nisin. Ts'ídá shi t'éiyá naat'áanii nishłį doo, 'inda shi ts'ídá 'agháadi hadeesdzih, diné bá deesis dazhnizin. 'Áádóó náásgóó diné bá yá'át'éeheii 'éi doo yaa nitsídaakees da. Háálá t'áá diné 'ashiiké 'ídahoot'áahgo ha'át'íhii da binaanish yileehgo yik'ee dadiniihgo yída'ats'ihgo yaa nídiikah. T'áashq' 'éi biniinaa nihe'ólta'í doo náás dikáah da. 'Áko be'ena'í Bilagáana 'éi 'inda ts'ídá naanish dit'ódigo yá 'adayósin. Naabeehó niidłiniini ha'át'íhii da bee t'áatá'í diidleełgo bee nihidziil dooleet'eeni, jó t'áá nihí da 'ahaa nídeiit'įigo ha'át'íhii da 'alts'áq' nidahiilchxqoh feh.

T'áashq' 'éi biniinaa Wáashindoondéé' ha'át'íhii da hach'į' ch'ínidit'áah ndi doo bik'í dazh'diitłįh da. Ha'át'éegei lá bee 'át'ée lá danohsinshq' ła'. 'Áko shi baa nitséskeesgo 'éi diné t'áá 'át'ée nt'ée' haa shįį néeláq' 'at'qq 'át'éege hoot'áatii' bee ła'í 'ídlíinii biyi' dahóló, ła' Democrat 'adaaniinii deinízin, ła' 'éi Republican 'adaaniinii deinízin, ła' 'éi Navajo Rights 'adaaniinii deinízin. 'Áádóó 'éé' neishoodii danilíinii, nááná 'éi bi'ée' danineezi 'inda bi'ée' 'adaalts'íisigii, 'áádóó Mormon, 'inda t'áá diné'ik'ehgo binahagha' dahólónii, 'áko 'éi biyi'dóó diyin haa shįį néeláq' 'at'qq 'áat'eełgo dahwée'aah. Jó díí diyin 'at'qq 'ánéeláq'go hayi'di dahólónigii doo 'ahééda-hólzin da. 'Éi baa ha'át'íhii da bináhodit'áah ndi doo ts'ídá ła' yinéeh da. Háálá hayi' naaziinii da'ahijoodlá, 'éi baa.

K'ad díį' náahaiídáq' God Bizaad bi'íniłta' ni, 'áko 'éi bee nitséskeesgo, t'áatá'í nihidiyin 'ádeilyaago 'inda saad bee 'ak'e'eshchíinii nihee hólqgo t'éiyá 'ahidiits'a' dooleet. 'Áádóó 'inda t'áatá'í hoot'áatii, bee 'iinánii deidiiltsoł, 'áko ha'át'íhii da bihodeest'áanii doo nihá niłdzil da dooleet nisingo k'ad God Bizaad diné bee bił hashni' dóó t'áá diné'ehji bee 'ak'eda'ashchįigo bína'nishtin. T'ah nahdégé' 'éé' neishoodii bi'ée' danineezii 'inda bi'ée' 'adaalts'íisigii naaki 'at'qq 'át'éege yee God Bizaad 'adayiilaa nt'ée'. 'Éi t'éiyá t'áá 'iyisii bidziil, doo hah bihoo'aah da nt'ée'. Háálá doo bééhózin da, 'áko doo 'ajíłta'góógo doo bik'izh'dootáq' 'át'ée da. K'ad díí 'ániidígii 'éi doo nanitł'a da lá, 'áádóó díí 'ániidígii 'éi t'áá Wáashindoon bits'áqde'ígii 'át'ée, 'éi baa t'áá 'éi bee God Bizaad hadadiilne'go baa neikai.

'Áádóó t'áá t'áqgóó biniyé tádíiyá, níléi Tótikan hoolyéégóó dóó Ch'íníłłigóó da, 'inda da'ák'eh Halánigóó da. 'Áádóó níléi Lók'a'-deeshjingóó dóó Mq'ii To'ígóó da, 'áádóó níléi T'ohchinigóó dóó Na'nizhoozhí binaagi dóó Pine Haven hoolyéégóó da, 'inda Naat'áanii Néézgóó dóó Bistahí dóó T'iistsoh Sikaadgóó, Tóta' binaagi da. 'Áko lq'í diné t'áá 'iyisii

bił yá'adaat'éehego hadahasdzii' dóó yidahoot'áq'. Níléi T'ohchinídi diné doo da'íłta' da ndi k'ad doo 'asohodoobéézhgóó yidahoot'áq'. 'Éi bee baa nitséskeesgo t'áa ga' doo 'íłta'ii ndi yihwiidoot'áat lá niizłį. 'Éi baa k'ad bídahoot'aahii 'inda bína'nołtinii yéigo 'adaah-

## STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

t'į. Yee nihaa nidaat'íinii 'éi t'áadoo dayísót-ts'á'í. Háálá 'at' hani'gi t'áá 'iyisii choo'į, 'áádóó nitsáhakees 'inda 'éé'deetłįh dóó hoot'áat danilíinii haa shįį néeláq' bił 'ahii' siláago 'át'ée. Ge' dó' bídanohtááh.

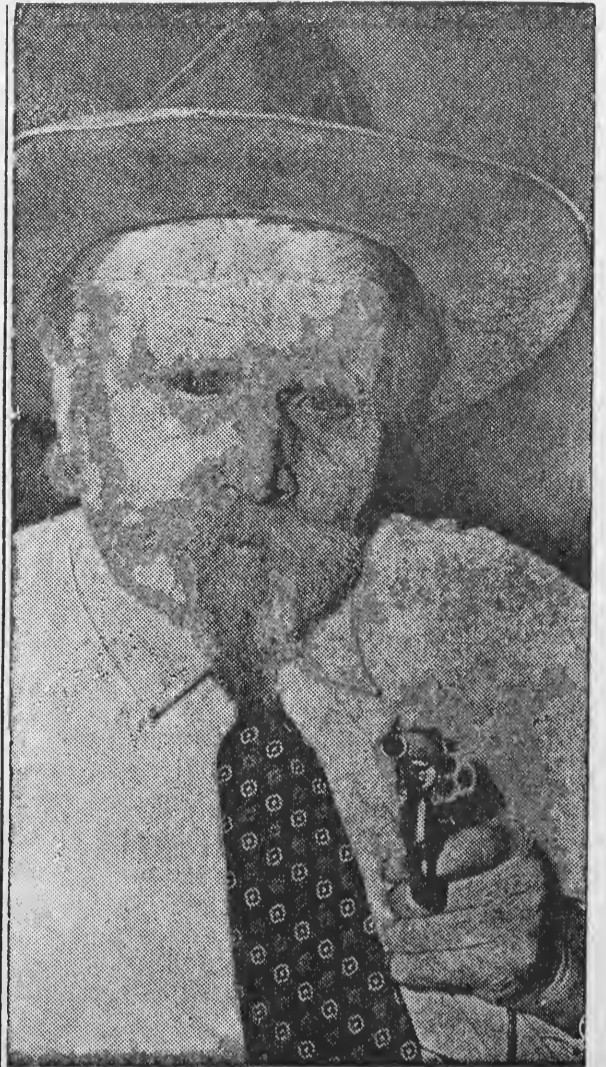
(Kenneth Foster is a Navajo from the Toadlena area. He has done a very fine job of teaching people to read during the past year and, possibly as a result of his hard work, has had to return to the Albuquerque Sanatorium. However, he continues his work there, so his time and talents are not lost. People in many parts of the reservation are hopefully awaiting his return.—Editor's note.)

A year ago I began as a missionary among the Navajo people, and as a teacher of written Navajo. I work with Rev. Turner Blount of Farmington. Derogatory statements have been made about me by those who are against my teaching and who say there is no use in reading the Navajo language. Some say they want to hear about federal planning and teaching. Now the government has employed some men to teach written Navajo, and these people are now against that too.

In my estimation, these people are either full of envy, or else they are soreheads. They want to be "big shots;" they want to do all the talking; and they want to be critical. They have no thought for anything that will be of future benefit to the people. When our young men get training and find a job of some kind, these people are incensed about it, and start "needling." That is probably why our students do not get far. Then their enemies the white people get the soft jobs. I wish we Navajos could strengthen ourselves through uniting on some common basis; as it is we ruin everything for one another by our internal dissension.

People cannot understand the things that come to us from Washington. Some of you wonder what the trouble is. As I see it, all people are divided into organized groups on the bases of diverse ideologies: such as the Democrats, the Republicans, and the Navajo Rights Association. And in connection with religion they are divided into Catholics, Protestants, Mormons and those who follow the Navajo way. All in all, a number of different gods are represented, who are not acquainted with one another (i.e. hold nothing in common, and represent distinct religions). Therefore, whatever is planned is not realized because their (Catholic, Protestant, Mormon, etc) souls hate one another.

Four years ago I began to read the Bible. Taking that as a background for my thinking, I believe that if we take one god and possess writing we can come to an understanding of one another. Only then will we all accept one way of life. And the things that are planned for us will not be too complicated for us to understand. That is why I tell people about the Bible, and teach them written Navajo. The Catholics and the Protestants have made two distinct Bibles. They are difficult, and take a long time to learn. They are written in a hard way, and unless one goes to school he can't understand them. But these recent ones (Navajo John and Mark) in the Government system are easy. I have gone to teach in many places. Many people have spoken in favor of this written Navajo, and have learned it. At Ramah people who have



'Atk'idáq' hastiin léi' 'ayóo doa yits'iidgáó naagháago' baa hani' ni. 'Éi shįį ła' t'áá dasidoos'áq'. Jesse James 'éi wolyé. 'Áko 'éi 'atk'idáq' daaztsáqgo baa dahojilni; nt'ée' díí hastiin naaltsoos yikáá' sidáhigii Jesse James walyéhéé 'éi shi 'ásht'į ní jini. Díí hastiin 'éi k'ad neez-nádiin bináahai lá jini. Haa'í shįį béeso ła' noah yish-chįį nt'ée' hał hoolni'ga t'áá 'aanii béeso, tee' siyį lá jini. 'Áko 'éi beego t'áá daats'í 'aanii Jesse James wolyéhéé 'át'į dajini jini.

## BROPHY NAANISH YITS'ÁNÁDZÁ

William A. Brophy wolyéego 'Indin bina-nit'a'í 'ályaa yéé baaq dah' hoo'a'go biniinaa naanish bits'áadeeshdáat níigo yee naaltsoos 'ayii'ah 'áko Wáashindoondi sitíinii ha'nínigii yee lá 'asłį jini.

Brophy wolyéhigii t'áá Wáashindoon yá nínáánálnish dooleet 'áko ndi naanish t'áá doo hózhó bidziilígii bá nááhódlq dooleet ní jini kéyah binant'a'í nilínigii. Wáashindoondi sitíinii ha'nínigii kónigigo Brophy yich'į' naaltsoos 'ayiilaa jini:

"K'ad nitah t'áá yá'áhoot'éehe náhásdlį' ha'níigo kodi yinii'. Kéyah binant'a'í nilínigii dó' haa'í shįį naanish t'áá doo hózhó bidziilígii ná hólq níigo yaa ch'íhoni'q.

T'áá nááná ha'át'íhii da biniinaa naanish bits'á ndeeshdáat díiníniidgo 'éi t'áá daats'í ch'éehe 'ádiíniniid dooleet nt'ée'. Háálá díí 'Indins binant'a'í binaanish naazt'į' ts'ídá bininił'áqgo bee naa nitsáhakees dóó 'Indins danilíinii bá yá'át'éehe dooleetii ts'ídá binini-dłįigo bee naa nitsáhakees. 'Éi 'ákódaat'ée ndi k'ad naaltsoosigii shich'į' 'íini'áhigii bee lá 'aséłį, bi'doo'niid jini.

Mr. Brophy has resigned as Commissioner of Indian Affairs. Shortly after he took office he became sick, and had to go to a sanatorium. Mr. Krug wrote to him, and told him that he had done a fine job, and he would be assigned to less strenuous work in the field.

never gone to school have learned it well. So I have come to the conclusion that even people who have never gone to school can learn it. Work hard, you teachers and learners. Pay no attention to our critics. This written interpretation is of great use to us. Try it yourselves.

## NAALYÉHÉ YÁ NAAZDÁHÍ BEEHAZ'ÁANII BÁ 'ÁLYAA YĒĒ

T'óó dąąjį' ch'ééchoolzhiizh Naabeehó binant'a'í béesh bąąh dah naaznilí ha'nínígíí Tségháhoodzánídi 'átaah siljį'go Bilagáana Jééhkał wolyéé léi' naalyéhé yá naazdáhí nida'iilée dooleet níigo yee naaltsoos niiníitsoozgo yee lá da'astjį'. 'Éi 'ákódzaago biniinaa naalyéhé yá naazdáhí danilínígíí t'óó 'ahayóí yiniinaa doo bił dahóózhąąd da.

'Indins binant'a'í (Commissioner ha'nínígíí) 'áníigo háadi da kót'éego Naabeehó béesh bąąh dah naaznilí danilínígíí dóó Jééhkał wolyéhígíí da doo beehaz'áanii 'iidoolíłtgo haz'ą ní jini. Ts'ídá 'Indin binant'a'í nilíinii t'éiyá kót'éego naalyéhé yá naazdáhí yá beehaz'áanii 'iidoolíłtgo bee bá haz'ą ní jini.

Bilagáana Jééhkał wolyéhé 'áníigo 'éi Naabeehó binant'a'í béesh bąąh dah naaznilí danilínígíí beehaz'áanii naalyéhé yá naazdáhí yik'ehgo nda'iłłniiz dooleetígíí t'áá 'ádaaidoolíłtgo bee bá haz'ą ní jini. Béesh bąąh dah naaznilí danilínígíí dóó 'ta' t'áá bee nihá haz'ą daaní. 'Áko kwii 'atgha dazh'dit'ááh hazlį'. Dii kwii bee 'atgha dazh'dit'ááhgo biniinaa t'áá Wááshindoon yá 'agha'diit'aahii nilínígíí 'ta' nayídeékíd nt'ée' 'Indin binant'a'í nilíinii t'éiyá beehaz'áanii 'iidoolíłtgo bee bá haz'ą ní jini. Wááshindoon yá 'agha'diit'aahii nilí ha'nínígíí kót'éego yee haadzíí jini:

1. 'Indin yinant'a'í nilíinii 'azhą t'áadoo béesh bąąh dah naaznilí yí'łłníhi ndi naalyéhé yá naazdáhí yadi'doo'áatgo naaltsoos yik'ehgo na'iłłniiz dooleetii yá 'iidoolíłtgo bee bá haz'ą ní jini.

2. 'Indin yinant'a'í nilínígíí t'éiyá t'áadoo le'é kohgo bąąh 'iljįgo nihaa ndahanii dooleet níigo naalyéhé yá naazdáhí danilínii beehaz'áanii yá 'iidoolíłt. Béesh bąąh dah naaznilí ha'nínígíí 'éi doo bee bihółniiz da ní jini.

3. Béesh bąąh dah naaznilí dajilínii ha-zaad 'iljįgo naalyéhé yá naazdáhí danilínii bá hazhdoodzihígíí doo bee há haz'ąą da ní jini.

4. Kéyahígíí lá 'éi t'áá 'aaníi Naabeehó dine'é bí ni, 'áko ndi Wááshindoon wolyéii 'iyyisí bilák'ee silá. 'Áko 'Indins danilínii t'áá bí dóó Wááshindoon Kéyah Binant'a'í nilí ha'nínígíí t'áá 'atłch'ishjį yee lá nízingo t'éiyá naalyéhé yá naazdáhí naaltsoos bee 'a'diit'aahígíí yá 'ádeile'; kót'éego 'éi 'iyyisí 'éél'jį ní t'ée' ní jini. T'áá háájį da dooda níigo 'éi doo bee ba'deet'aah da naalyéhé yá naazdáhí danilínii.

5. Béesh bąąh dah naaznilí dajilínígíí 'áko t'éego naaltsoos hadazhdiilaago bee lá da'jį'łł' lá ndi 'Indin binant'a'í nilíinii t'áadoo bida'jįsnii' da lá ní jini. Béesh bąąh dah naaznilí t'áá sáhi beehaz'áanii 'ádazhdoolíłtígíí doo bee há haz'ąą da ní jini.

Wááshindoon yá 'agha'diit'aahii danilínígíí 'éi 'ta' White wolyé jini. 'Éi beehaz'áanii yiyíłłta'go hazhó'ó baa nááhání'go 'ákót'éego yaa halni' jini. Dii k'ad beehaz'áanii 'ánínígíí 'éi t'áá 'ákót'éhé. 'Éi bąą k'ad bíni' t'óó 'ákót'é ní jini. 'Áko 'ta' 'ádaanigo 'éi góoldi hóttaa Supreme Court wolyéhé góne' yah 'a-dah sootł'i'go t'éiyá háádoot'ih daaní. 'Áko 'áájį hazhó'ó nihá naaskáa'go hái 'iyyisí t'áadoo le'é bee nihwiit'aahgi bee bihółniiz dooleet. Béesh bąąh dah naaznilí daats'í 'Indin binant'a'í ha'nínígíí daats'í.

T'ah nahdęę' 'Indian Reorganization Act wolyéego biniyę 'afná'asdzoh dóó názbąs ha'niigo baa na'asdee' yęę 'éi biniinaa t'óó bíyó niłdzil nahalin. Háálá 'éi Naabeehó dine'é doo daniidzin da daanigo t'áadoo ndeidiitsooz da. Nideidiitsoozgo 'éi béesh bąąh dah naaznilí danilínígíí díkwigo shjį t'áá 'atah bee

bídahółniiz dooleet nt'ée'. Jó 'ákwii beego 'atdó' 'Indin binant'a'í ha'nínígíí t'áá 'aaníigóó 'aní nahalin.

'Áko ndi 'adahwiis'áágóó 'Indins danilíinii 'at'ąą dah naazhjaag'góó ts'ídá haa shjį daníłtsogo bee bizaad 'iljįgo bee bá haz'ą. Jó 'éi ndanil'in nahalin. Doo ts'ídá yini 'át'éegi yaa halni'í da. 'Ła' 'ádaanigo 'Indins wolyéii ts'ídá 'áłéi bitł'áahdidąą' bídahółniiz ts'ídá t'áá 'ákót'éego bídahółniizgo yik'ehgo 'áda dahwéet'aahgo bee bá haz'ą daaní. Ts'ídá t'áá hazhó'ó Congress daolyéego Wááshindooni dah naháaztánígíí bits'á deidiiz'ánęę t'éiyá doo bee bídahółniiz da daaní jini. 'Atł'idąą' 'ákót'éego 'Indins danilíinii bikéyah bikáá' di-né da 'ta' 'ahiilyéehgo 'Indins danilíinii t'áá bí yaa nínadaat'jįh nt'ée'. 'Áádóó 'inda Wááshindooni dah ndinibjįhígíí hálák'ee hadeideez'ąągo k'ad Wááshindoon bigóoldi nahaz'ąągóó baa dahwiinít'j. 'Éi Federal Courts deiłni. 'Áko ndi Congress wolyéii ha'át'éegi da 'Indins nilíinii bikéyah doo bee bihółniiz da dooleet daanigo t'ah doo yits'á deidee'aah da. 'Éidiłgíí beego 'atdó' dii baa hwiinít'ínígíí hanáát'i'go t'áá bikáá' nahalin. Beehaz'áanii kónigo bikáá' yisdzoh níigo Wááshindoon yá 'agha'diit'aahii nilí ha'nínígíí yiyíłłta' yęę 'éi t'áadoo bahat'aadi Congress wolyéii yee ndahaz'áanii doo 'éi 'át'ée da. Háí shjį 'áyiłaa yígíí 'át'é. 'Áko ndi góoldi hóttaa yah 'iit'i'go t'éiyá hazhó'ó bééhodoozjį.

'Indin jilíinii naaltsoos daash hoł bééhózin nihi'di'niigo t'áadoo le'é t'óó bee nihik'i na'aldeeh nahalingo 'át'é. T'áá 'áhoołts'ísiigo naaltsoos hoł bééhózingo, t'áá hó hazaadígíí da t'éiyá wólta' hoł bééhózin dago 'éi doo ts'ídá t'óó hak'i na'aldeeh da. Háálá naaltsoos wólta' wolyéii ts'ídá 'éi t'éiyá bee 'ééhózin. 'Ihoo'aah wolyéii t'áá 'éi 'óolyé. 'Éi t'éiyá bee 'ééhózin.

During the March Council meeting a resolution was passed which would place certain limitations on traders in the matter of rental, mark-up, etc. Mr. Drefkoff maintained that the Tribal Council had the right to impose these regulations of its own accord. The Acting Commissioner, Mr. William Zimmerman stated that only the Commissioner had the right to make regulations of this type. To settle the dispute, the Solicitor for the Department of The Interior was asked to render an opinion. The Solicitor ruled as follows:

1. The Commissioner of Indian Affairs can grant a license to a trader without the consent of the Tribal Council.

2. The Commissioner can tell traders how much they can charge for the things they sell if he wants to. But the Tribal Council has no authority to tell a trader how much he can charge for the goods he sells. Only the Commissioner is authorized to do this.

3. The Tribal Council has no authority over traders.

4. The Indian land belongs to the Indian Tribe, but is held in trust for the Indians by the Government. In order to carry on business on such land, the trader must get a permit from the owner of the land. This means that both the Tribal Council and the Secretary of the Interior (or someone acting for him) must consent to the trader using the land. The Council can refuse if it wants to.

5. If the Tribal Council wants to make the traders pay rent, and place a limitation on mark-ups, they must get the Commissioner to include what they want in the regulations he makes to govern traders. The Council itself has no power to make such regulations.

This is the opinion of Mr. White, the Solicitor for the Department of the Interior. He has examined the laws and regulations, and this is what he thinks they mean. What he says will stand as final unless the Navajos appeal their case to the Supreme Court. It is possible that, if they appealed, it might be found that the existing regulations are not valid, and that consequently the Tribal Council does have authority to make regulations binding upon traders.

The Navajos turned down the Indian Reorganization Act, under which the Tribal Council would have had

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a livestock economy, despite people's continued insistence on its importance and desirability. It is out of the question.

White people do not all live on livestock. There are some who are wealthy stock raisers, but most of them live by their education. We know by experience that our children can do as well in school as white children, so what is to prevent us from getting an education, and thus changing our way of living. There are some who say that we cannot do that; they say we are used to living only by our livestock economy, and that we cannot make the change. Let's try it and see.



Kwii t'éiyá tónteel bikáa'gi níyoltsoh yigáatgo bikáá'. Jó 'éi naaki yí'ash nahalin. 'Áko dii níyoltsoh kódaa-t'éhígíí t'áá yik'íhooghááh shjį 'áyooldjį jini. Kin, da 'áyooldjį jini. 'Éi dąądąą' 'ákót'éego dii kéyah dah si'ąągo bikáá' kééhwiit'ínígíí fahgo yikáá' naayáago Bilagáana t'óó 'ahayóí 'iisdjįd ha'niigo baa hóoni' ni'.



"Héi Jaan, na'asts'ęsish 'ta' shá yiniłtsą?"

greater power. It would have had authority to act in matters where it now has no authority.

In actuality, Indians probably retain all rights that have not been taken from them by Act of Congress, and up until about 75 years ago the Government made treaties with Indian tribes on somewhat the same basis as we make treaties with other nations. Since the establishment of the Indian Service a great number of regulations have come into being. However, these do not have the force of law until they are acted upon by Congress. That is why we have pointed out that only by an appeal to the Supreme Court could the Navajos find out whether or not they have the right to make regulations governing the traders. As it stands they do not have this right, because existing regulations give authority in this matter to the Commissioner of Indian Affairs.

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